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# GREEK AND OTHER INSCRIPTIONS COLLECTED IN THE HAURAN.

By the Rev. W. EWING.

*Edited by A. G. WRIGHT, Esq., of Aberdeen, and A. SOUTER, Esq., M.A.,  
of Caius College, Cambridge.*

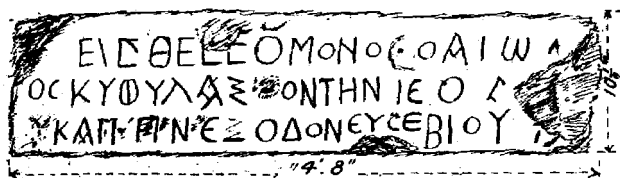
THE following inscriptions were copied in the Hauran by the Rev. W. Ewing, of Tiberias, and W. R. Paton, Esq., undertook to edit them. Mr. Paton, however, on going abroad had to relinquish the work, and his readings, notes, &c., have been incorporated with much advantage by the editors. The few occasions where his name is quoted form no criterion of the amount which he had done.

The editors desire to thank Prof. W. M. Ramsay for constant advice and assistance, as also Mr. Geo. Middleton, Lecturer in Latin in Aberdeen University, for revising the proof-sheets.

In continuation of the present collection, an attempt has been made to determine the boundaries of the provinces, Roman and Byzantine, in the district where the inscriptions were found. (*See p. 67, et seq.*)

The translations of some of the Arabic inscriptions are due to Mr. Thatcher, of Mansfield College, Oxford, and Prof. Margoliouth, of Oxford.

No. 1. On a lintel over a door leading into a cattle shed at Tsil.



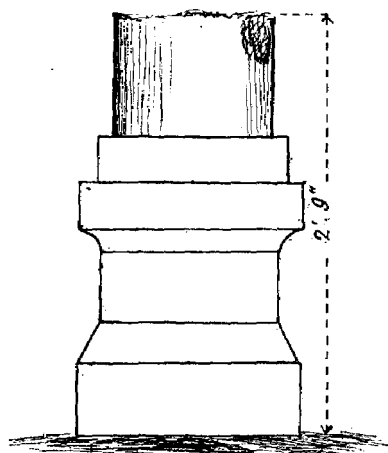
*εἰς θεὸς ὁ μόνος ὁ αἰώνι-  
ος. Κύριε, φύλαξον τὴν ἴσοδ[ον]  
καὶ τὴν ἐξοδὸν Εὐσεβίου.*

*Cf. Wadd., 2646, 2662a, 2696.*

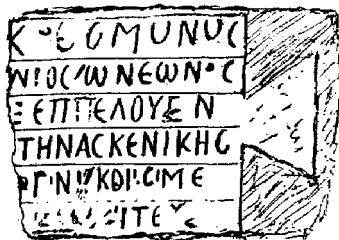
The words *φύλαξον τὴν ἴσοδον*, &c., are taken from Psalm cxxi, v. 8.

For a description of Tsil, see G. Schumacher's *Across the Jordan*, p. 222 ff. The town always belonged to the province of Syria.

No. 2. Broken pillar on base at Tsil. No inscription.



The stone was freshly turned up from the middle of the street.

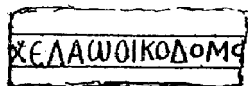
No. 3. Over door of house  
near Mosque, at Tsîl.No. 4. In court of house,  
at Tsîl.

cîs θ(ε)ς κ(ύ)ριος ὁ μόνος  
 ὁ τ' οὐράνιος τὸ[ν] νεὼν σ-  
 [ὸν?] φυλάξ(ει) ἐπὶ τέλους . ν . . . .  
 ὑπὲρ σωτηρίας καὶ νίκης  
 τῶν δεσ[π]οτ[ῶ]ν Κουστ . . . .

These apparently are two parts of the same stone, but owing to their bad condition the restoration is uncertain. The names of the Emperors cannot be deciphered, so that it is impossible to fix the date of the inscription. Probably Constantine followed τῶν δεσποτῶν; the plural shows there must have been two Emperors reigning at the time, so that the date is a late one.

"The one God, the Lord the only and heavenly, guard thy temple till the end . . . for the safety and victory of our masters Constantine. . ."

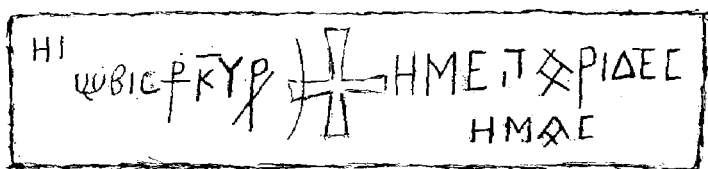
No. 5. In wall of Sheikh's house. SAHM EL JAULÂN.



. . . . . Ἀρ]χελάω οἰκοδόμο[ς].

For description of Sahn el Jaulân, see Schumacher, *Across the Jordan*, p. 91 ff. It appears to have always been in the province of Syria.

No. 6. On lintel over doorway in deep cellar, adjoining Sheikh's house. SAHM EL JAULÂN.



ἡ(ous) β. Ἰ(ησοῦς) Χρ(ιστός) Κύρι(ος)  
 .... μη παρίδης ἡμᾶς.

The era used here is in all probability that of Damascus, which begins with the year 312 B.C. The 902nd year would thus be 590 A.D., which is the date of the inscription. It is remarkable to find the Seleucid era employed so far south of Damascus, and its use is conclusive proof that Sahn el Jaulân was connected with Damascus, and not with the province Arabia. There can hardly be any doubt that this place is the *κλίμα* Γαυλάνης of Georgius Cyprius.

In the centre of the stone a cross is inscribed.

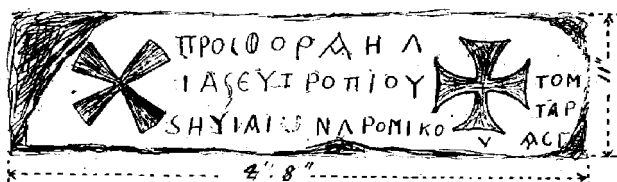
No. 7. At head of grave in 'Adwân; dug up some five years ago.



θάρσι  
 θαδ-  
 δαίος  
 ἐτ(ών) μ'.

For a description of 'Adwân, see Schumacher, *Across the Jordan*, p. 119.

No. 8. Over doorway north end of Mosque. JÂSEM.



προσφορᾷ Ἡλ-  
 ἰα Εὐτροπίου  
 Σηυιαί? Ἀνδρονίκου.

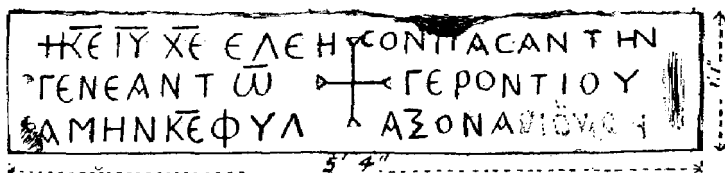
τὸ μ[αρτύριον? ἐμώριον?  
 τὰρ  
 ἀσπ

A cross is inscribed on each side of the stone, which is incomplete on the right hand side, if not on the left also.

Mr. Paton conjectures in l. 3 *προνοίαι* for *προνοίαι*.

"By offering of Elias, son of Eutropios . . . ; by the care of Andronikos(?) the chapel of the martyr."

No. 9. South end of old Mosque. JÂSEM.

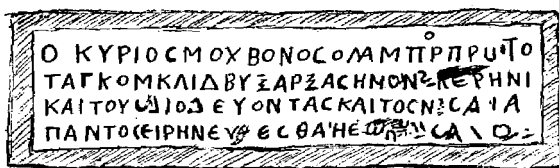


† Κ(ύρι)ε Ἰ(ησο)ύ Χ(ριστ)έ, ἐλέησον πᾶσαν τὴν  
 γενεὰν τῷ Γεροντίου.  
 ἀμὴν. Κύριε, φύλαξον α[ὐτούς].

The last line of the inscription is almost obliterated.

"Lord Jesus Christ have mercy on all the family of Gerontios : Amen. Lord guard them."

No. 10. In court of house near old Mosque. JÂSEM.



Ὁ κύριός μου Βόνος ὁ λαμπρό(τατος) πρῶτο(ν)  
τάγ(ματος) Κόμης καὶ Δούξ ἄρξας ἡμῶν ἐν ε[ι]ρήνῃ  
καὶ τοὺς διοδεύοντας καὶ τοὺς [ἔθνο]ς διὰ  
παντὸς εἰρηνεύεσθαι ἡσφαλίσατο.

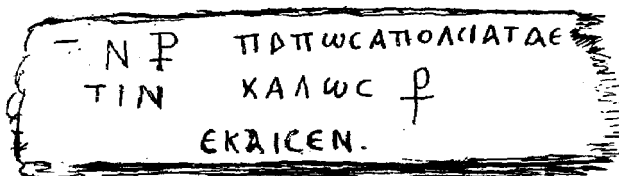
Published from a better copy in *Archäolog. Epigraph. Mittheil. aus Oesterreich*, 1884, p. 181, and in *Révue Archéologique*, 1884, vol. iv. p. 264.

Bonus was dux Arabiae at the end of the 4th century (see Wadd., 2293a). He had apparently cleared the neighbouring desert of wild beasts and robbers.

"My Lord Bonus, most noble Comes of the first order, and Dux ruling us in peace, established the peace of the travellers and the nation for ever." In *Rév. Arch.*, M.(Φλ) is read for μου in the first line. Waddington reads, in 2293A, ἐπὶ Φλ. Βόνος, so that this reading is probably the correct one.

No. 11. Over doorway of Sheikh's house. JÂSEM.

The stone is very mutilated.

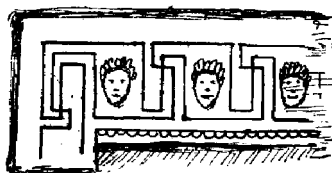


καλῶς

ἐκτίσεν

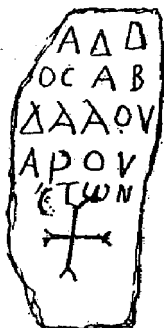
Ρ is the monogram of Christ.

No. 12. Ornamentation on stone over doorway at UMM EL 'OSIJ.



Part of ornamental design which had probably formed the lintel of a door. It consists of a row of similarly formed heads separated and surrounded by a geometrical pattern.

No. 13. In stone heap near UMM EL 'OSIJ.



Θ]αῶδ-  
αῖ]ος 'Αβ-  
-δαλου-  
άρου (?)  
ἐτῶν

"Thaddaios son of Abdalouaros (?) — years of age."

No. 14. In stone heap near UMM EL 'OSIJ.



'Αβ[ε]λαθος  
Μα[θε]ου  
ἐτ(ῶν) . . . .

"Abdelathos the son of Matheos — years of age."



No. 15. In stone heap near UMM EL 'OSIJ.



Kuv-  
αγός  
Γαλ-

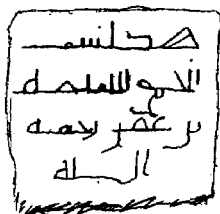
"The huntsman Gal—."

No. 16.



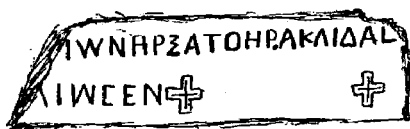
Ben Omar. God  
have mercy upon him.

No. 17. In Graveyard at 'AKRABAH.



This was built by  
(?) Salamah son  
of Omar, on whom  
God have mercy.

No. 18. Over court doorway near Sheikh's house, said to have been copied 30 years ago, and to have recorded the fact that King David had built the house. 'AKRABAH.

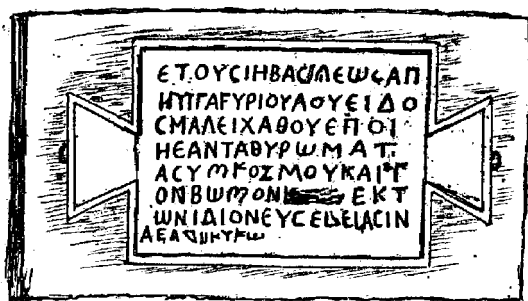


Ναάμων ἤρξατο Ἡρακλίδας  
ἐτελείωσεν

See No. 19.

"Naamon began (it) Heraklidas finished (it)."

No. 19. In roof of adjoining house, upside down. 'ΑΚΡΑΒΑΗ (Wadd., 2413b).

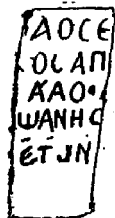


ἐτους ἰη βασιλείως Ἀγρ-  
 -ῖππα κυρίου Ἀουδεΐδο-  
 -ς Μαλειχάθου ἐποί-  
 -ησαν τὰ θυρώματ-  
 -α σὺν κόσμον καὶ τ-  
 -ὸν βωμὸν ἐκ τ-  
 -ῶν ἰδίων εὐσεβείας ἱν-  
 -ακα Διὶ Κυρίῳ

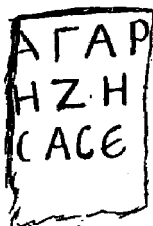
In Waddington's copy (after that of Wetzstein) the date is uncertain. Kirchhoff conjectured IH, and the later reading of the stone confirms this. The inscription belongs to the reign of Agrippa II, the 18th year of which was 67 A.D. This date, together with that on No. 30, establishes the political position of 'Akrahah. The fact of its dating by Agrippa shows that it must have belonged to the province of Syria as formed in 63 B.C., and by the use of the Selencid era (see No. 30) at a late date, it cannot have been in the part of Syria united to Arabia about 297 A.D. See Pt. II.

"In the 18th year of the reign of our Lord, King Agrippa, Aoudeidos the son of Maleichathos made for Zeus the Lord the doors and their ornaments and the altar at his own expense, from feelings of piety."

Nos. 20 and 21. In Sheikh's Medafeh. 'ΑΚΡΑΒΑΗ.



-ῶσε-  
 [ ]ος Ἀπ-  
 -[δ]άλο[υ  
 'Ι]ωάννης  
 ἐτῶν



-αγαρ-  
 η(?) ζή  
 σας(?) ε.

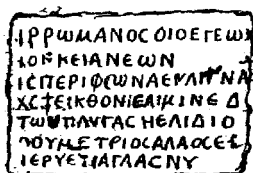
No. 22. On the end of a broken Sarcophagus at the fountain.  
 'ΑΚΡΑΒΑΗ.



Γαυάρα Σε-  
 βισσούς  
 ζήσ(ασα) ξή'  
 [μν]ηθ[η]

"May Gapsara, daughter of Sebisses, who lived forty-eight years, be remembered."

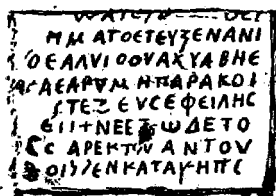
No. 23. In wall of house. 'ΑΚΡΑΒΑΗ.



1. Ιρρω μὰν ὅσ[ι]οιο (or 'Ρωμανός?)
- 2.
3. . . περίφρων . . . .
- 4.
5. [αὐ]τῷ ὑπ' αὐγὰς ἡελίου. ||
6. [..-]ον μέτριος ἄλλος ||
7. ἄγλαὸν υἱόν]. ||

The inscription must have been in hexameter verse, of which we have only parts--the ends of the lines--preserved.

No. 24. By doorstep in same courtyard. 'ΑΚΡΑΒΑΗ.



1. . . . . εὔενεν
- 2.
3. παράκοι[τις]
4. τε Ζεὺς ἐφείλησ[ε]
- 5.
- 6.
- 7.

This and the previous inscription may be parts of the same, but the reading is hopeless.

No. 25. In wall. 'AKRABAH.



[Κύριε, ἀναπαύσον τὸν] δοῦλον  
[..... τὸν .....] Γε[ω]ργίου  
[..... Εὐστρα]τίου . ἀμὴν

No. 26. Over house door. 'AKRABAH.



ΧΕΓΜ  
Ω Α  
Ζωή Φῶς

A cross in the centre is flanked by the omega and alpha (*cf.* Schumacher, *Across the Jordan*, fig. 101, p. 196). The meaning of the letters ΧΕΓΜ has been much debated. They are almost peculiar to Christian inscriptions of early date in Syria. (For an instance from Athens, see *Bull. Hell.*, II, p. 32.) Waddington (No. 2145) proposes as the full signification, Χριστὸς ὁ ἐκ Μαρίας γεννηθεὶς. De Rossi interprets the letters as Χριστὸς Μιχαὴλ Γαβριὴλ, an explanation which had suggested itself to Waddington also. (See *Bulletino di Archeologia Cristiana*, 1890, p. 42; also *Bull.*, 1870, pp. 18-31, 115-121.)

No. 27. Over court door. 'AKRABAH.



εἰ μὲν φιλέεις ἔρχεο γηθόμενος  
εἰ δὲ φθονεῖς δέρκεο τεκόμενος  
Α Ω

Within a circle in the centre is a cross, from which depend clusters of grapes, recalling in style forms of the holy tree on Assyrian and Phœnician monuments.

(The same wish registered in this inscription is conveyed by two lines of a metrical inscription, Wadd., 2145 = Kaibel 452:—

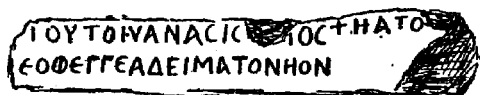
Βάσσος Ἀβουρίου ποιήσας τοῖς ἀγαθοῖς μὲν  
χάρματα τοῖς δὲ κακοῖς εὐρήμενος ὁδύνας

"Bassos, son of Abourios, made these things; devising them as joys to the good, but to the evil, woes.")

W. R. PATON.

"If thou lovest, come rejoicing; but if thou hatest, look, and waste away."

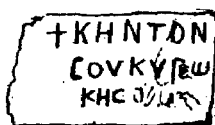
No. 28. In old dyke near threshing floor. 'AKRABAH.



..... τ] οὗτο Μάνασις [...] ιος + [..... ||  
 ..... ν] εοφεγγέα δέιματο νηόν. ||

This must have formed part of a metrical inscription dedicating a temple or church.

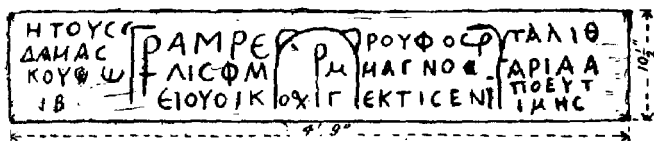
No. 29. In wall. 'AKRABAH.



+ΚΗΝΤΟΝ  
 ΣΟΥΚΥΓ (?) ΕΩ  
 ΚΗC ....

This inscription is undecipherable.

No. 30. Over doorway. 'AKRABAH.



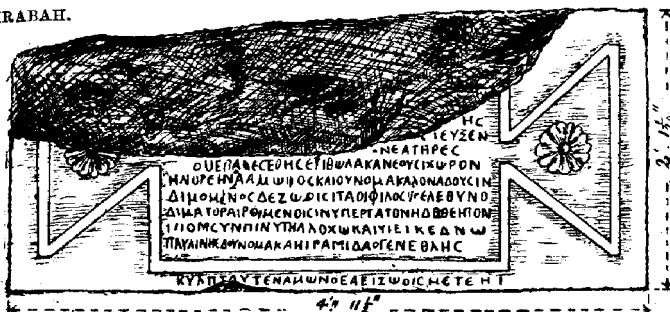
|        |   |                     |          |         |
|--------|---|---------------------|----------|---------|
| ἡτους  | Ρ | Ἀμπε-               | Ρουφος   | τὰ λιθ- |
| Δαμάσ- | Τ | λις Φλα-            | Μάγνου:  | ἀπὸ ἀ-  |
| κου ω- |   | [β]ίου οἴκο(δόμησε) | ἐκτισεν. | πὸ Εὐτ- |
| ιβ'    |   |                     |          | ίμης.   |

The 812th year of Damascus corresponds to 500 A.D. (cf. No. 6). The use of this date shows that 'Akrahah remained in Syria after 297 A.D. (see No. 19, note). For the explanation of the signs ΧΜΓ, see No. 26, note.

Ρ is the monogram of Christ, and is repeated twice if not thrice.

"In the 812th year of Damascus. Ampelis, the son of Flavius, was the architect. Rufus, the son of Magnus, was the mason. The stones are from Eutime."

No. 31. On a heavy stone at the end of a Sheikh's tomb in the graveyard beside the Kasar, a building which resembles the Palmyrian tombs. 'AKRABAH.



-ης  
[εῖ] ευξεν

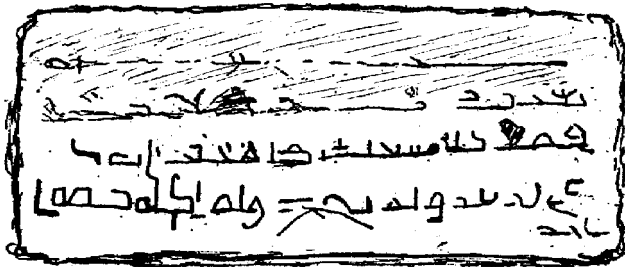
κατήρης

οἱ δὲ τε] Βα[χ]εσεθῆς ἐριβώλακα νέουσι χῶρον  
ἡγορέην [Ν]άμωνος καὶ οὐνομα καλὸν ἄδουσιν  
ἐ(ε)μ[α]μενος δὲ ζωοῖσι τὰ οἱ φίλος ἤθελε θυμὸς  
ἐ(ε)ίματο [κ]αὶ φθιμένοισιν ὑπέρτατον ἡδὲ θεητὸν  
[γῆρ]ον (?) σὺν πινυτῇ ἀλόχῳ καὶ νιέει κένῳ  
Παυλίνῃ δ' οὐνομα Κληγμαρίδαο γενέθλης

Κύλπτου δὲ Νάμωνος ἀειζώοισ(ι) μετείη.

"The inhabitants of . . . and they that dwell in the fertile country of Bachesethe sing the valour of Naamon and his fair name. When he had built for the living that which his heart desired, he built for the dead also a lofty and splendid circle (?) for himself, his wise wife, and his dear son. Paulina was her name, and she was of the race of Cleigamidas. May Cylptus, son of Naamon, be among those that live for ever."

No. 32. In the city wall, south-west, near the ground. 'AKRABAH.



## No. 33. At KEFR SHEMS.

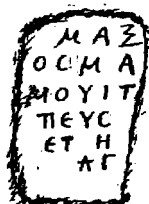


ἐπὶ τοῦ εὐλαβ(εστάτου) Ἄμου φομ . . .  
 . . ρχ ἐκτίσθη τὸ στάβλον καὶ  
 ἀλλάγιν.

ἀλλάγιν, *i.e.* ἀλλαγίον, usually ἀλλαγή. For στάβλον, *cf.* Wadd., 2161.

"In the time of the most reverend Amos, ruler of . . . (?), the stable and the stage was built." The στάβλον καὶ ἀλλαγή were apparently an inn by the wayside where a change of horses was or could be made.

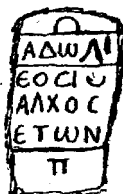
## No. 34. At KEFR SHEMS.



Μάξι[μ]-  
 os Μα[ξι]-  
 μου εἰ[π]-  
 πρὸς  
 ἔτη  
 λγ'.

"Maximus, son of Maximus, a knight, (lived) thirty-three years."

## No. 35. At KEFR SHEMS.



Ἀδωλι-  
 [ς] Ὁσί[ο]υ  
 ἄλ(ο)χος  
 ἐτῶν  
 π'

"Adolis, wife of Hosios, eighty years of age."

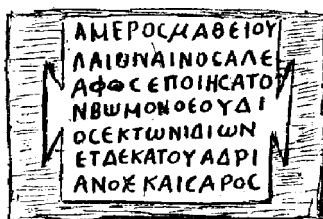
No. 36. At KEFR SHEMS.



Ἀγα-  
θῇ ἐτ-  
ενεὺ-  
τα ἐτ-  
ὦν θ'  
[ἐ] του[ς . . . . .]

"Agathe died, nine years of age, in the year . . . "

No. 37. Εἰς ΣΑΝΑΜΕΙΝ = ΑΕΡΕ.



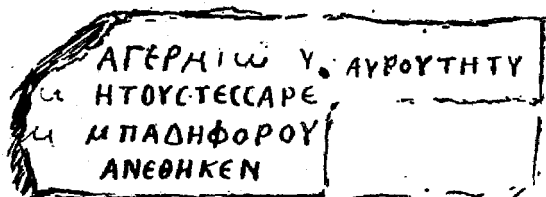
Ἀμερος Μαθείου  
καὶ Ὀναῖνος ἡδε-  
λφὸς ἐποίησα(ν) τὸ-  
ν βωμὸν Θεοῦ Δι-  
ὸς ἐκ τῶν ἰδίων  
ἐτ(ους) δεκάτου Ἀδρι-  
ανοῦ Καίσαρος

The date is the 10th year of Hadrian's reign, 126 A.D. There is another inscription given by Waddington of the year 190 A.D., which also dates by the reigning Emperor. Also No. 46 dates by the reign of Agrippa. This shows that Εἰς Σανάμειν, the ancient Aere, must have been in the province of Syria from its formation till at least 295 A.D. Although we have no date later than that year, Aere was apparently in Arabia, being called Hierapolis (*i.e.* Ἱερα Πόλις) in the *Notitia*. For the identification of Εἰς Σανάμειν with Aere, see Wadd., 2413 f.

"Ameros, the son of Matheios, and Onainos his brother, made the altar of the god Zeus at their own expense, in the 10th year of the reign of Hadrian Caesar."



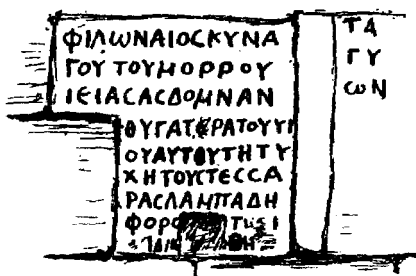
No. 38. (*Cf.* our No. 39.) *ES SANAMEIN*, a repetition of No. 39.



θυγ[α]τέρα τοῦ υἱοῦ αὐτοῦ τῇ τύ-  
 [χ]ῃ τοὺς τέσσαρε[s]  
 [λα]μπαδηφόρου[s]  
 ἀνέθηκεν

No. 39. (Waddington, 2413 *g.*)

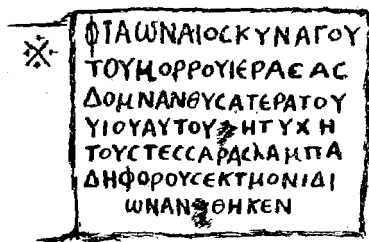
This inscription, together with No. 40, and also a fragment broken off a similar inscription, are all on the front of the temple over the old doorway. *ES SANAMEIN*.



Φιλωναῖος Κυνα-  
 γοῦ τοῦ Μόρρον  
 ἱε[ρ]άσας Δόμναν  
 θυγατέρα τοῦ υἱ-  
 οῦ αὐτοῦ τῇ Τύ-  
 χῃ τοὺς τέσσα-  
 ρας λαμπαδη-  
 φόρ[ους ἐκ] τ[ῶν]  
 ἰδίων ἀνέ[θεκεν]

*ιεράομαι* is the common word in this sense. I do not know any other example of the use of *ιεράω* for the middle. Liddell and Scott's *Lex.* does not recognise it.

No. 40. In wall, left corner, front (exactly 39). *ES SANAMEIN*.

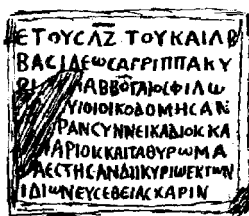




No. 45. By way side. ES SANAMEIN.



No. 46. In Sheikh's house. ES SANAMEIN.



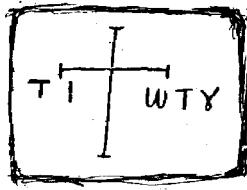
ἔτους λζ' τοῦ καὶ λβ' βασιλέως Ἀγγρίππα κυρί[ου]  
 .. αββογαῖος Φίλω[νος καὶ οἱ] υἱοὶ οἰκοδόμησαν [τὴν θύ]ραν  
 σὺν νεκαδεῖοις καὶ λεονταρίοις (?) καὶ τὰ θυρώματα ἔστησαν  
 Διὶ Κυρίῳ ἐκ τῶν ἰδίων εὐσεβείας χάριν

This inscription has been fully discussed by Prof. G. A. Smith in the *Critical Review*, January, 1892. This copy is a little more complete than his. *κυρίου* was written in full; only two letters at most are missing before .. αββογαῖος, which seems to have been part of a Syrian name put into Greek form, perhaps Μαββογαῖος.<sup>1</sup>

For the bearing of the date on the province see No. 37.

<sup>1</sup> In an unpublished inscription of Cappadocia, which will soon be published by V. Yorke, King's College, Cambridge, the name Μαμβογέω occurs in the dative. Prof. Ramsay had suggested Μαββογαῖος as the mutilated name, but it is, in all probability, Μαμβόγεος. The name is a most interesting one. Mambug, or Mabug, is the Syrian name of Hierapolis (now Mambitch), near the Euphrates, in North Syria; and also the name or title of the goddess. From it comes the name for "cotton" in many Oriental languages (Turkish "Pambuk").—A. G. W.

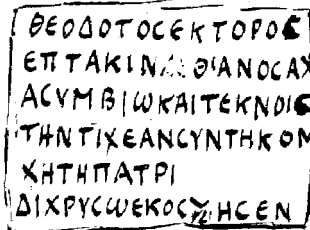
No. 47. Upside down in wall of court. ES SANAMEIN.



ΤΙ      ΩΤΟΥ

The letters are separated by a cross.

No. 47a. In niche in Temple. ES SANAMEIN. (Wadd., 2413/4.)



Θεόδοτος Ἑκτορος Ἑπτακιν[ε]θιανὸς ἅμα συμβίῳ καὶ τέκνοις τὴν Τιχείαν σὺν τῇ κόνυχῃ τῇ πατρίδι χρυσῶ ἐκόσ[μ]ησεν.

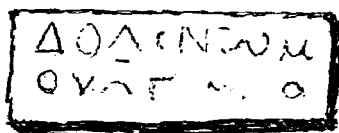
“Theodotus, the Heptakinethian, son of Hector, along with his wife and children, adorned with gold the statue of Τύχη, along with the niche, for his native place.”

No. 47b. Projecting from wall in Temple. ES SANAMEIN.



- Line 1. ἐπίτ?]ροπον [τοῦ Σεβαστοῦ  
 „ 2. τὸ κοινὸν[ν]  
 „ 3. ἀγνῶς ἐπιτ[ροπείν-  
 „ 4. σ]αντα τειμῆς [καὶ . . . . χάριν

No. 48. In wall of court. EL BUSIR.



This inscription is quite undecipherable.

(To be continued.)

## A JOURNEY IN THE HAURAN.

By Rev. W. EWING.

On the afternoon of Monday, August 15th, 1892, under a broiling sun, I set out from Safed, with two attendants, viz., Mohammed el Khudra, a man of some reputation in that mountain city, who was supremely satisfied as to his own abilities to act as guide, philosopher, and friend; and 'Abdullah, a youthful mukary, who bestowed all my goods for the journey on a rather lean-looking *kedish*, planting himself on the top of all, and sang, swore, and whistled the day in and the day out again: a happy-hearted lad, but, withal, in mortal dread of *Chirkas* (Circassian), Bedawy, and Druze, and when in their neighbourhood, ever trembling for the day that never came. Heading eastward, winding along through the groves of ancient olives that shade the northern steeps, we left the castle hill behind us, lying like a mighty mastiff in repose, clear cut in white against the dark purple of the Jermuk range beyond. Passing between the two beautifully-rounded grassy hills that guard the Damascus road, just where it reaches its greatest height, we plunged down the swift and narrow descent, with high precipitous cliffs on either hand, into the flat lands of the Upper Jordan valley. Red-legged partridges, like their more sober cousins at home, always nearest when the gun is furthest, literally swarmed over the grey crags to the right; impenetrable hedges of prickly pear fenced the tortuous approaches to the village on the left, while women and dirty children made believe to wash, puddling in the little stream that gurgled down the glen. In pleasing contrast with the monotonous brown of the surrounding country, the gardens, fruit trees, and young plantations of Ja'neh, the Jewish colony, seemed to fall like a spreading cascade of emerald from the rocky side of Jebel Kan'an.

Hot and shelterless are the broad stretches in the Ghôr, marked here and there by the dark brown roofs of the Arabian "houses of hair," and by the groups of white flecks, that mark the presence of the shepherd